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PEREZ UZZA.

Or, A SERIOUS

LETTER

Sent To Master

Edm. Calamy

January the 17th 1663,

TOUCHING HIS

SERMON

AT

ALDERMANBURY,

December the 28th,

Illustrating his *Chiefe Design*, and dangerous *Separation* against the Publick

Peace; with some *Queries* he

is to *Answer*, for the *Benefit*

of the *Church*.

(O. Udall)

Nulla CONCIONE excelsior *Pamphletum* *quis Nervis*,
Tully Orat.

LONDON, Printed for George Bifaker, 1663.

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PEREZ UZZA

OF A SERMON

LETTER

TO MR.

Edm. Calamy

January the 17th 1683.

TOUCH

SERMON

AT

ALDERMANBURY.

December the 28th

Informing his Wife Design, and danger

for her conversion against the Publick

Test; with some Considerations

on the Nature of the World.

By the Author of the World.

Nulla CONCIONE excitantur T. natione eius. Nihil

Tully Orat.

LONDON Printed for George Baskett, 1683.



PEREZ UZZA.

OR, A

SERIOUS LETTER

Sent to Matter

EDMUND CALAMT

January the 17th 1863, Sec 1

Bishop Ridley, and Bishop Latimer, two good Men, good Bishops, godly reformers, and holy Martyrs. O Sir, Bishops were employed by the Lord as Instruments to deliver us from Popery, and (which I never heard any of their adversaries did) freely offered themselves as Martyrs against Popery. I could not agree in the way, though they were Brethren, yet they agree in the end, though they were adversaries. SO in the end all sober, modest and pious dissenters in the world will be of one heart, of one mind; then shall

we see a gracious returne of our Saviours prayer;
*(That God heard him in that which he pray'd for: That
 all Christians are one in Christ, as the Father is in Him, &
 He in the Father; that they are one in the Father and the
 Son: and then the World which by our many Religi-
 ons, is tempted to an unbelief of all, will own one
 pure Religion and undefiled, and will believe that God
 sent Christ into the World to teach it.)*

2 You and I who never fell out in the way, but
 were of one mind in those things whereunto we had al-
 ready attained; and in other things waited patiently
 until the Lord revealed them unto us; in an unhappy va-
 riety of opinion, retaining a Christian Unity of affecti-
 ons, the many things we agree in having a greater pow-
 er to unite us, then the few things we differ in have to
 divide us; so that in things necessary we came up to
 an holy Uniformity, in things indifferent we retained
 a Christian liberty: in all things we maintained a
 Gospell charity; I say you and I who never fell out
 in the way, must now differ when we are come within
 view of that end you and I look for, you and I hasten
 unto; *(for you must, I may:)* I knew indeed you enter-
 tained other thoughts then I did, of the ancient, Pri-
 mitive, Apostolicke and Gospell Government of the
 Church; of its pure and decent Worship and Revo-
 lution, of its decent order and innocent Uses and Ce-
 remonies; but I knew withall how ready you are
 subject to the like infirmities; as well persuaded
 that we know but in part, — that something will be lac-
 king to our Faith; — that our God divideth to every one
 severally as He will a measure of the gift of Christ; — as
 though we had not already attained, or were already
 perfect but did follow after — I knew you allowed
 your self another practice of the same Religion an-
 swerable

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God passively, I must serve God actively, I am appointed to glorify God by obedience, he must glorify Him by patience: even so O Father because so it pleaseth thee.

When I heard of your meekness and modesty, your candour and ingenuity, your humanity and charity, your piety and humility under this late dispensation which rendered you with the reverend Doctor Bates, Doctor Jacomb, Doctor Manton, Mr. Wason, &c. eminent and honourable in their eyes that differ from you, — (*virtus vel in hoste*) — really we pity what we see of man, and we love what we see of God in you) I said *cum tales sint, inquam nostris essent* — my thoughts sometimes (for here's more freedom for thoughts in this innocent solitude (a Paradise in all things, but that here are no Serpents, no temptations,) then in your throng of interests, passions, and men:) represent you unto me as serious as that man in the 10th of St. Mark — asking, what shall we do that we may inherit eternal life? and you are answered honour, reverence, and obey your Superiours; honour Father and Mother; live honestly and peaceably with your neighbours: — (*despiciat te, et tu despice eum*) — *despiciat te, et tu despice eum*, &c. You answer and say — all these have we endeavoured to observe from our youth; as it was said of our blessed Saviour there that beholding the Man, he loved him, &c. so I seriously reflecting upon you, cannot choose but let you, openly one thing you lack: — *Algo* your ways, part with all the esteem, reputation, and interest you have gained, and devote it to the publick welfare and peace of Christendome: — Have you liberty to do or to forbear some indifferent thing? O woe it is (this rich Jewell) for the offence of the weak below; nor the contempt of the strong above you, — as upon the same grounds we may

make it a cloak of maliciousness: Are you possessed of the precious Jewell of a tender conscience? be fully perswaded in your own minds, apart from all opinion, fancy, prejudice, interest, what part of the will of God by which you must be judged; you and your conscience, those things you scruple at are against? what forbids white any more than black Garments, kneeling any more then standing, &c. If they are against no Law, every one of them apart; how are they against a tender conscience that hath always an eye upon a Law, (and peace be upon them that walk according to this rule) If to read a good Prayer-book be no where forbidden, how is it a sin; and if it be no sin, how doth it trouble a tender conscience: deny you it selves, and you shall have complacency and satisfaction enough to your thoughts and wishes in Heaven; if you should be as that man; God is this saying, and goe away grieved; O then submit at least to our Saviours last Lesson to the man, *Take up the Crosse, and follow Me.* *How say you?* *Yea* Sometimes I think; (and it is no little pleasure to observe the innocent emanations of our souls, and the harmlesse springing of our thoughts pure as the morning, clear as the first dawning of day, when we are comforted with quiet, tranquillity, and peace with our God, our consciences, and in all the world, and sometimes I think I amely our asked by Robert Hook, as Agrippa was by Saint Paul; believe you the Prophet, believe you the Scripture that enjoyned the Kings to Magistrates, and whole orders them in Church and State; for economy, order and justice, do you believe the primitive practice of the Church? do you believe the spirit of God in all ages? do you believe the decrees of Councils; do you believe the holy sayings of the Fathers: we know you do believe them, and you considering

considering how neer we come to what the Scripture reacheth concerning obedience, decency, and order, and edification; what the Catholick Church, before Popery was heard of, practised; — say as Mr. *Vines*, &c. and others would say, — you have almost perswaded us to an uniformity, to order, to decency, to obedience; (for if ancient History may be believed, and if humane evidence may be of any use. (which it must be of, or else we have nothing sure, for if Laws were not as we are told they are by men, our estates are lost; if deeds are not such as they are witnessed, our Lands are forfeited; and if we in the World live onely to deceive and be deceived, we are undone —) the Catholick Church before Popery kept up two things that receiv'd its glory, uniformity, and sincere obedience, — and if honest and knowing men may be believed, the reformed Churches keep up an uniformity among themselves, and obedience even to their Popish Princes —) and methinks I hear the sober men say as Saint *Paul*, we would to God not only you but all *Christians this day* were not only almost but altogether such as we are, except onely our unhappynesse that we are looked upon as: *enslaved* our selves, and as those that would *enslave* others; whereas we desire onely that all men may be free from all *popish*, *enslaved*, and *partiality* to know what they ought to do and to do what they ought. we desire only that Kings may be free to command according to their conscience; Subjects may be free to obey according to their conscience; and that none may perswade the World that Kings in commanding what they think in their conscience is good, and that Subjects in doing those things when commanded, which they think in their conscience are not in themselves evil.

the Fathers : they would have believed as you know
grievance

As we would all the truths of God were received not in Word but in Power; in the holy ghost, and in much assurance, so we would that great truth of obedience, which our Religion teacheth with most evidence, Inforceth with most motives, and presseth with most power of any Religion in the world, viz. of obedience and uniformity were owned among us so freely that Christian Kings and Princes might entertain our Religion as their interest, and all Christian people might entertain it as their peace, and composure. This is all the harm we wish; this is all the evil we think, we are thus harmlesse, thus innocent in our thoughts towards you: Amidst these pleasing thoughts of you at once, my duty and delight (that I might not know that undisturbed calm here below which I look for above) behold an unpleasant message is brought me this week (and I know not by what correspondence whatever you speak or do is suddenly spread abroad throughout the Kingdom) that you had 1. In contempt of the authority of a full and free Parliament, which you once cried up as the only power of God ordained in this Nation. 2. To the disturbance of a quiet Government, under which we began to lead peaceable and quiet lives, in all godlinesse and honesty. 3. To the offence of a gracious Sovereign many waies indeared to you. 4. To the grieving of many a poor soul which expected you of all men should shew a pattern of humility, meeknesse and obedience: and the misleading of more who have that reverence for your person, that by your example may be induced to your miscarriage, to the great trouble of your *Diocesan*, who is hereby in a strait betwixt the sad choice of either seeing you punished, so as not becoming a man of your Coat and Order, or of winking at you against the grand establishment of the present Parliament (and *you know what it is to protect delinquents from Justice*) you preached, I am afraid, by making use of that way to in-

cense the people (for it is observed that preaching and printing undid) you will provoke the Magistrate to do as King Edward the sixth did, who ordained, that whereby of late by reason of certain *controversies and seditious Preachers*, his Majesty out of the love he bore to the quiet of his Subjects, inhibited all men from preaching in any open audience, unless they were licensed by the Lord Protector, or my Lords Grace of Canterbury; yea, by bringing the abomination of sedition that makes desolate into the holy place, you will make the Magistrate as much afraid to open the Church doors to you, as to open Janus his Temple, as much afraid to bear the Gospel as the Israelites were to bear the Law: equal the terrour, the thunder, the fear under both. Christian Princes will look upon Lords daies as daies of Sabbath of Hosts, and armies and noise than of Sabbath of rest and peace: and when preachers truly lift up their voices like Trumpets to tell people of their former transgression, but to incite them to commit new ones: I am afraid that you call, cause men by these courses to abhor the service of God; and so by your fault the Word of the Lord be precious in our daies: and there be no open vision: You preached, I hear Mr. Calamy, the 28. of December, when the Kings thoughts were full of favour towards you, and all your friends were resolved of obedience and patience, that in so doing they might put to silence the ignorance of foolish men, where the Nobility and Gentry had their eyes upon your carriage and behaviour in order to a further clemency or severity: O Mr. Calamy, a wise man knoweth time and judgment, and the men of Issachar had understanding in the times; knowing what Israel ought to do: O there was a time to keep silence, and there would have been a time to speak.

Your Text I hear was, 1 Sam. 4. 13. where methinks I no sooner hear of the Ark, but I call to mind that passage, 2 Sam. 6. 6, 7. And when they came to Na-

Nachus ibe effing-flor, Uzzah put forth his hand to the Ark of God, and took hold of it, for the Oxen shook it; and the anger of the Lord was kindled against Uzzah, and God smote him there for his error. The Ark may be in danger, and yet you have no call to uphold it; the Ark may seem to you in danger unless you put your hands to it, and you may be in danger if you meddle with it.

Now consider your call; you were there by Law made a hearer, O how durst you but abide in that calling wherein you were called! Why did not you study to be quiet, and to follow your own business? and if you must speak a word of Exhortation to the people, why did you not assure them, that you and they must needs be obedient to every ordinance of man for the Lords sake, and to submit for conscience sake! Why did you not desire them to go home, and consider what that meaneth: *If the spirit of the Ruler rise up against thee, stir not out of thy place, for yielding pacifieth great offences?* Eccl. 10. 4.

Object. 1. I hear you observed, that the threatnings of the second and third Chapter, and the terrors of the fourth, were denounced and inflicted, *Because he did not restrain his wicked sons from their lewd courses.* You have given his Majesty and his Parliament fair warning, to persist in their severe restraints of all licentiousness, and not to hearken to that indulgence which may be their ruine that they grant it to, and their own that grant it: To indulge men in a wrong way, is to undo them and our selves too; Government is not so firm when it prevariously depends upon the private humours of Subjects, as when it is eternally established upon the publick resolutions of Authority. An able Prince that would establish a troubled Government must have two things eminent, power and virtue; he ought to have virtue to preserve his dignity, and power to check others insolence; power begets fear, and fear makes Gods,

and Kings. And really it is high time for discipline to awake, when by a sad liberty offences are grown so impudent as to controul it, and so potent as to venture the suppressing of it. Oh! Ely may beget *Phineas*, *Phineas* may beget *Ichabod*. Remissness may beget prophaness, and prophaness may beget the departure of the glory. Irresolution loosens all the joynts of State; a good nature may be a good companion for a private person, but for a Prince to be so is mischief to himself and others. Remissness and connivance are the ruine of unsettled Kingdomes. Let us satisfy our selves in the best Principles of Religion and Government, and keep close to them, and leave the success to God. Ely must not let his sons escape, nor Magistrates their people, with a *why do you these things?* for I hear of your evil dealings by all this people: nay my sons, for it is no good report that I hear. Upon the whole matter I appeal to your own Conscience, whether the establishment of great rules of piety, worship, order, and obedience, against which no man must appear (all men being publicly restrained by just penalties from saying or doing any thing scandalous to, or derogating from the true Religion, which is esteemed, and so settled, the best and most holy) be not a better way to preserve the Ark, then to allow loose men Liberty to do what they please sometime.

I know you think you may be indulged in your opinions, though *Ely's* Sons were not to be indulged in their Practices: — You know these are damnable heresies as well as damnable practices; and though I cannot say your Opinions are such, yet upon the same ground that the Church allowed such Moderate men as you are, Liberty of Conscience, it must allow all men Liberty that can but pretend to Conscience: Besides, you have Liberty of Opinion (for the Government takes no notice of your opinions: but you must not have Liberty of practice, especially where
your

your Practises hath been such, that their eares tingle that have heard of it.

Now some there are that would make comparisons between your Practises and the Sons of *Ely*.

The Sons of *Ely* 1. Would the world did not were sons of *Belial*, observe of you that you cannot
i. e. that endure not the yolk; endure the yolk;

2. They altered the custome, by taking too much to themselves.

3. And if any one said, Let them not fail to burn of the fat presently, and thou shalt take as much as thy soul desireth; then they would answer him, Nay, but we will have it presently, or we will take it by force.

4. They made men abhor the Sacrifice of the Lord.

2. Your altered a Custome in the Church; yea all the Customs of the Church, and have taken too much upon you.

3. If any one said unto you, be contented, let the great things of Government and obedience take place, and then you may do what you please: (for true Liberty to do good, and good Government, may very well contest together) then you answer, Nay, but we will take it presently, or we will take it by force.

4. And you have made men abhor true godliness, and serious holiness, because you did such strange things, who usually practised it.

We cannot now own being holy, unlesse we own a suspicion, at least, of disloyalty too. O Sir, the good wayes of God have been evil spoken of through you, and many a man was afraid of being serious, least he should be suspected seditious; and many a poor soul applauded his very prophaneesse, because it was loyal and honest; and despised Religion, because he saw you made it disloyal and turbulent. And indeed, give me that Religion that is most charitable to all men.

Ob-

Object. 2. I hear you observed that the Israelites confessed *the Lord had smitten them*: Though we know all evil of punishment is from the Lord; yet we repine at men; we murmur against the Magistrate that discharge his Conscience; we exclaim against our Pastors who perform their duty; we complain of Parliaments, who enact according to the published reason; we entertain hard thoughts of the Magistrates that execute Justice and maintain Truth; whereas if we suffer any thing by these men performing their several duties, we are to look upon it as the hand of God upon us, and to say with old *Ely*, *It is the Lord, let him do what seemeth him good.*

I am informed, that you observed, that they thought they were safe by the presence of the Ark, *but therein they were miserably mistaken.*

Object. 3. And I have often observed of you and those of your way, that you confine your Religion, Worship, Church and safety to a few opinions and persons, equally modern, which if you can but secure, though the Catholick and Apostolick Faith, once delivered to the Saints, be endangered, though the publick Worship be neglected, though all Order, Discipline and Decency be overthrown, though the ancient succession of Bishops, Pastors, and Ministers be interrupted, though the Word and Sacraments, that make and support the Church, be laid aside, you can call the saddest times that ever we saw *Gospel-times*, and you can say, that you enjoy in purity and plenty the Ordinances of Jesus Christ. But if that new way which Mr. *Calvin* in the year 1535. set up at *Geneva*, be rejected, as a novelty of an hundred years continuance, by those that desire to live and die in that *Christianity*, which hath been practised by all good men in all places these 1600. years.

If every Minister be no a Bishop in his own Parish; If a few ignorant, but devout souls, shall not bear sway over all their Neighbours, as Lay-elders,
ad.

admitting whom they please to, and turning whom they please from the Sacrament: If every man be not at liberty to utter what words he please before God, and neglect the *wholesome form of sound words*, commended by the Church: If a Minister must wear a *linnen Ephod*, a harmless garment: If a man must rather kneel humbly, then stand untowardly, in his devotion to God: If men must repent of, and so renounce their former rebellion: If a few troublesome men be silenced, and if they that oppose the Church be not preferred by it; You say the Ark is removing; the glory is departing: the safety of Israel indeed was not in the Ark, but in an uniform and constant obedience to the eternal Law of God kept in the Ark: and our safety lie in not in any peculiar formality, opinion, or in any singular persons, but in a sincere profession of the ancient Truth that hath upheld the Church in all ages, in all places, and in all conditions.

Object. 3. We hear that you should say: *That the Ark of the Covenant would not preserve those that had broken Covenant with God: no privilege secures them that neglect their duty: the best man that doth as a malefactor must suffer so too.* And Sir I pray consider, that Religion cannot preserve you if you live not according to the known principles of Religion, that is, if you in conscience cannot resist authority, yet speak against; if you who have taken an oath to be true to your Governours; will yet oppose them. *The word of the Lord came unto me saying, saith Ezekiel, say now to the rebellious house, that by the keeping the Covenant, that is, your oath of allegiance to the king of Babylon (mark it to the heathenish king of Babylon) and not any Covenant against him the kingdome may stand: but you rebelled against him; i. e. your King to whom you had sworn allegiance; shall he prosper? shall he escape that doth such things? or shall he break the Covenant, i. e. his oath of allegiance to the*
King

King, and be delivered? In the place that the King liveth (whose oath he hath taken) saith the Lord to the king of Israel) he shall dye: the holy discipline cannot preserve them that have broke the oath of Allegiance, the Oath of Supremacy, the oath of Canonical obedience, and the protestation, and all the publick oaths they have taken before God and men. I know you think you have been very tender of the Covenant of God, and of any Covenant you have made with God, I hope you have. But as to that *solemn League and Covenant*, I must needs say: that I think you cannot keep your Covenants with God if you keep it. How can you keep your Covenant before God in the oath of allegiance to the King, if you keep that Covenant by which you *fought* against him? How can you keep your Covenant before God in the oath of Supremacy, if you keep this Covenant by which you oppose the Kings Supremacy? How can you keep your Covenant before God in the protestation you made 1641. to defend Religion, as it was then established, if you keep that Covenant wherein you swear to alter the Religion established: as the Ark secured not them if they kept not their Covenant with God: so all the tokens of Gods presence among you cannot secure you if you break your many oaths of allegiance, Supremacy, Canonical Obedience, Protestations made in the presence of God: nay let me tell you further (for I freely open you my heart) that I doubt no token of Gods presence, which you may imagine you have among you may secure you, if you stand to the Covenant you have made against the Kings authority and will, whose subjects you are, against the established way of the Catholick Church members whereof you are: against a government of Apostolical institution which hath been continued with such an universal, uninterrupted, unquestioned succession in all the Churches of God in all kingdoms that have been called Christians throughout the world, fifteen hundred

dred years together against all principles and rules of Government. You cannot be safe untill you have sincerely endeavoured to lay aside all the new humours, opinions, & practices which have been of late brought into the Church, and trouble your selves and others no longer with any unquiet singularities, but return peaceably, meekly, and humbly to the Communion of the universal Church, standing soberly in the paths, and seriously considering which is the old way of the people of God in all ages, and walk therein, that you may finde rest to your souls.

Object. 3. *And Eli sate, &c.* saith the Text: *Eli* you know was his priest: for you need not be told that there were first Levites, secondly priests, thirdly higher priests among the *Jews*, as there were 1. disciples, 2. the seventy, 3. Apostles among the first Christians, and then by the Apostles institution with universal approbation, 1. Deacons, 2. Priests, 3. Bishops and Arch-Bishops: among us now, as 1. the people, 2. the Levites, 3. the priests did abide in that calling wherein they were called, whether the care of their families, their own affairs and souls, or ministry they waited on their ministry, or they that teach on teaching, or they that exhort on exhortation, and they by prayer committed publick affairs to the providence of God, and the care of Governours and Judges, meddling not with things too high for them: Onely the high Priest the Governour (for in those daies the Clergy had the care of civill affairs, and the Common-wealth was not deprived of their excellent worth, parts, and usefulness in government, and the *Jews* having any matter against others, went not to law before the unjust, but before the Saints. And know ye not that we shall judge Angels. How much more them of this life. *Eli* I say the high Priest and Judge who had the government on his shoulder sate in the way, and trembled because of the Ark, his head onely was full of thoughts, his heart onely was full of care for the publick, other

poor people studied to quiet, and to follow their own business: So the honest people, 2. the Deacons, 3. we the inferior may set our heart at rest, and leave the public cares to public breasts; wrapping up our selves within an innocent privacy, and looking to our selves and the stocks, over which the holy Ghost hath made us overseers while our *Elies*, our Prince, our Rulers, our Arch-Bishops & Bishops have many sad thoughts of our Church openly threatned, and secretly undermined by the old practices of Papists, and the new attempts of some of the separation, though we here hug our selves here in peace, quiet, and great content, committing the world to the care of God and his servants, and attending onely on that part of it, hereof we have a care, and not without call looking further.

Object. *He sat alone thinking with himself he had that peace within which he wanted abroad, that composure and quiet he wished in the kingdome, he enjoyed in himself; he went not among the vulgar to incense them against the misgovernment, who were of themselves apt enough to be untoward and troublesome to stir them up to add the misery of domestic sedition to a foreign war, here he suite and confines his thoughts to his own breast, and if any man hath a faith of this nature, the evidences of things not seen, he ought to have it to himself. Vi more quod sua natura tranquillum sit ventorum vi agitari atque tribori, sic & populum suo sponte placatum hominum seditionum vocibus, ut violentissimis tempestatibus citari, Tul. Orat. cap. 1. fol. 14. fest. 46* Really Mr. Galamy, I blessed my self in the late calm and serenity of the Church after its great settlement in Law, when upon a sudden this attempt of yours raised the usual storms of murmuring, complaint, whispering, speaking evil of dignities, fears, jealousies, and discontent, and that general discomposure, for which you will be one day sorry. *When the people hear evil tidings they murmur.*

Object.

Objct. 6. They say you observed that the old Exod. 33. 2.
 man was not troubled *what became of his sons so the Ark was safe.* A lex: they
 O Mr. Calamy, if he was so care- say quod by
 full of the Church, as to neglect his own (as Mr. Calamy.
 indeed Mr. Calamy we are not to seek our own opinion,
 esteem, or advantage, but the good of the Church, how much
 more carefull ought we to be of the Churches peace, in
 in which our own is involved. *In the peace thereof you shall have*
peace, how much more carefull ought we to be that we disturb not
 the peace of the Church in whose trouble we are sure to be ru-
 ned. O Sir, if not for our own, yet for our childrens sake; for
 alas! what have these done: yea for their sakes that are yet un-
 born, let us follow the things that make for peace.

He took more care of his children, &c. O if you will be so unna-
 tural to your wives and children as to part with their livelihood,
 and maintenance rather then with your own singular opinions
 and imaginations, learn from your own observation of Eli, not
 to disturb the peace of the Church, that you may come again to a
 capacity to provide for the necessities of your families, then and
 not till then shall I see the peace of the Church, when we have all
 learned to deny our selves our own wisdom, honour, and interest,
 and seeks his own but all the great things of publick peace and
 good.

Objct. 7. I hear you observed that the Ark was an holy place
 for Gods presence, and now I hope poor souls will learn from you
 if not from us, that some things may be holy with a relative holi-
 ness, i. e. so dedicated to an holy service, that they may not be
 profaned to a common use (what is separated unto God that call not
 thou common or profane) and that our God who is every where by
 his presence, in heaven by his glory, in hell by his justice, in the
 world by his providence, in the consciences of men by his law
 and fear, in the hearts of his people by his grace and Spirit, was
 in the Ark as you say in the Tabernacle and Temple, as the Scrip-
 ture saith, is in our Churches too by his presence and blessing.
 And now I hope you will perswade your people that these places
 are holy, and that they are no other than the houses of God, that
 they may take heed to themselves when they come to the House of
 God.

And as they do well in *keeping the Sabbaths*, times dedicated to God, so they would do well in *reverencing the Sanctuaries*, the places devoted to his service. Now I hope Sacrilege may be a sin, and it may be accounted once again a sin to devour that which is *holy*; and after vows to make enquiry. And I hope none of you will any more repine to see the Lord served in the *beauty of holiness*. When you say the Ark was holy, I hope you think places of Gods special manifestations of himself are holy too, and that we ought to compose our selves to Reverence in those places where we let our selves as in the presence of God.

Object. 8. This holy Ark, you said, (as I am informed) *was the Type of the Church*; for as the Ark, so the Church preserves the Scripture, and is the pillar and ground of truth. And I hope you will hear the Church therefore; and you will teach your people that if they heard not the Church, they are (as the Scripture saith) as publicans and sinners. O Sir, away with all private suggestions and opinions, and submissively yield to the Rules the Church delivers as it delivered the Scripture. If the Church took care to preserve the Scripture, oh fear not that she will enjoin any thing contrary to the Scriptures, and if you believe her not for her own sake, yet believe her for the Scriptures sake which she preserves. Oh charge her not too rashly with error, whose care (as you say) it is to preserve the *truth*; the Church preserved the truth five thousand years before Presbytery was heard of, and it may preserve them many years more when Presbytery shall be heard of no more.

Object. 9. The Ark, I am told you said, *was a Type of the Ordinances of Christ*; for as God communicated himself then by the Ark, so he doth now by the Ordinances. O then why do those of your way separate themselves from the Ordinances? why are the Congregations in *London* so thin as I am told they are? It may be you say because their Ministers are removed into corners. O did they come formerly to hear men, or did they come to hear God? Did they come to hear the Word as it was the word of this or that man, or did they come to hear it as it was and is still the word of God. I hope they did not go to hear men, and if they went to hear what God would say unto them, is not he the same, as yesterday, so to day as for ever; and granting (though I hope you

you do not think so) that Ministers are now weaker then they were, must we hear in faith of mans power, or rather must not we hear in the faith of the power of God, whose strength is most apparent in weakness. Ah! will some poor souls say, precious Mr. *Watson*, Mr. *Calamy*, sweet Mr. *Venning*, &c. what is *Paul*, what is *Apollo*: what is Mr. *Calamy*, what is Mr. *Watson*, but Ministers by whom they believe: even as the Lord gave to every man: you plant, others water, God giveth the increase: so then neither is he that planteth any thing, nor he that watereth, but God that giveth the increase; tell me seriously whereas there is among you envying, and strife, and divisions, are you not carnal, and walk as men: for while one saith I am of *Paul*, and another I am of *Apollo*, and another I am of *Cephas*, are ye not carnal? O you can never receive the Word of God in the holy Ghost, in power, and in much assurance, while ye have mens persons in admiration, & receive the faith of God in respect of persons.

Object. 10 I am told you discoursed of the danger of losing the Ordinances and Ministry of the gospel. You know, Mr. *Calamy*, we are in danger of losing nothing, but what we never had until these twenty years: there is no more danger that I see, then that we are like to loose those novelties with which we have been troubled of late, that we may gain that ancient way, in which we have been happy, as you say, these hundred years (for I am told, that you said, *England hath enjoyed the Gospel this hundred years*;) Had *England* the Gospel in the Episcopal, or in the Presbyterian way? after the Common-prayer, or after the Directory? with order and decency, or in disorder and confusion? Let all the world judge.) Came the Gospel from you to us, who all know are of yesterday? or came it not unto you from us? We dare not make our selves of the number, or compare our selves with some that commend themselves; but they measuring themselves by themselves, and comparing themselves among themselves, are not wise 2 Cor. 10. 12, 13, 14. We boast not of things without our measure, that is, of other mens labours, only we hoped your ingenuity would have acknowledged, that the Gospel Ordinances are not in any danger by your late removal; for you know you found Gospel Ordinances here, when you came into the world, and, I hope, they may be found here after you are gone hence and are seen no more. O do a few Ministers think, that their removing is the removing of the Gospel! that it should enter into a few

mens hearts that they uphold the Church: O if King Charles could say (when he was advised to grant what he could, to save, upon which the Church depended) *God forbid that the Church of God should depend upon a mortal man*: O how much more may you say, that you were nourished and brought up by the Church, and depended upon it, rather than it upon you: some indeed preach Christ out of contention, some you will say for gain notwithstanding *Christ is preached*, and you may rejoice.

Ob. 11. One reason they say you gave for Christians care for the Ark was their love to the place of Gods presence, but do your people love the habitation of Gods house, or rather this, or that person that ministrerh there; do they desire to dwell in the house of God, to see the beauty of the Lord, or to hear a friend judge y^e u? oh these things ought not to be: If they love the Church, it is as it was these many years, if they love a party, we know what you mean by the Ark.

Ob. 12. You said, as Mr. Cartwright used to say, for Sion sake I will not hold my tongue: O alas! Mr. Calamy, when the Government of the Church, to which you they say, swore obedience, was subverted, when 3000. Orthodox men were silenced, sequestred and undone; when the ancient worship of God was abolished which you once used, (for you know you and I were once of a judgment and practice) when the Church was in the greatest danger that it hath been since the Reformation you were silent: now a few opinions of yours about a few garments, gestures, words, and other small formalities, are not allowed, a few men wedded to these opinions will not preach because they are not allowed; y^e u cannot be silent, be not deceived, God is not mocked.

Ob. 13. They say you said, a child of God was careful of the Ark, because of his interest therein; by his care we might know the children of God: here Mr. Calamy I am afraid poor souls may wrest the Scripture to their own damnation: if you mean by the Ark of God, the Church of God with his Ordinances, after the primitive and universal, all good take care of it; and the King and Parliament at this time take care to establish it. If you mean only your own way (as every party cry up their own way for the only way of God) and the way of others of the separation, and make it a sign of a Child of God to be careful of you. O Sir, what a stone of stumbling do you cast before all the ages of the Church, where there was one that knew, much lesse was careful,

ful, for this way. But I hope you will not say, *Then it is a certain sign there were but few or none that were the children of God in those ages.* O Sir, to be of a Religion that saves only a party, is not a sign of the Child of God, but of a man of contention. O let me live and die in that Religion, which (if not neglected) may save the world.

Object. 14. You said I am informed, That the Ordinances of God are the treasures of a Christian, and the losse of them cannot but trouble them. The Ordinances of God are Reading, Hearing, Sacraments and Prayer. Common prayer in a wholesome form of sound words, to which all could say *Amen*; was neglected for mens private notion, to which very few could say *Amen*: Reading was quite disused, preaching the Gospel was turned to the preaching of Opinions and Parties, and the Sacrament of Baptisme allowed to few, and that of the Lords Supper denied almost to all (O *Ely* would have trembled at these things) the wayes of *Sion*, God knows, mourned, the ancient Ministers & Christ were driven into corners, and were you troubled? did you lay it to heart? these are restored, what ailes you now?

Object. 15. Christ Jesus you said is the joy of Christians, and therefore when Christ is departing they cannot but be much troubled at it. O Mr. Calamy, take heed of perswading people, that the advancing of this or that party is the advancing of Christ, or that the discomenancing of them is the departing of Christ. If any man say so, here is Christ, or there, or here he is departed, or there. O teach poor people, not to believe them, for there shall arise false Christs, and false prophets, and shall shew great signs and wonders, insonuch that (if it were possible) they shall deceive the very *Elect*. And I pray teach them wherefore if they shall say unto you, behold, he is in the desert, go not forth; behold, he is in the secret chambers, or meetings, believe it not.

Object. 16. The people of God you said were much troubled because of the misery of a nation when the Ark is departed. A Gentleman to whom words of this nature were communicated, and I am loath to write this of my self, that where s you said *to be to that nation when the Ark is gone*, said, *to be to that nation where the Ark o^r Presbytery, for its followed and attended with war, sedition, bloud, ruine and confusion*, and O that sad experlence did not confirm this in England, Scotland, and other places. Insonuch that
the

the foreign Churches the men of Ashdod of the Ark say, *this way shall not abide with us, let it be carried about to Gath to other Churches, as Scotland, and in those places it was attended with very great destruction, and they send it to England, and the English cried out, they have brought this way hither to slay us, and our people: and the King, Lords, and Commons in Parliament say, send this way to its own place, that it slay us not, and our people, for there was a deadly destruction throughout the whole Country that came along with it, and the hand of God was very heavy here. And the cry of the Countrey went up to heaven, destruction and misery, saith he, is in their way, and the way of peace have they not known.*

Obj. 17. I was glad indeed to hear you say, *That the people of God must needs tremble when the Ark is in danger, because of their ac-cessariness to the loosing of the Ark; for to deal plainly with you, is the Church in danger? your disturbances cause it: doth Popery break in upon us? the breaches you made upon Law and Govern-ment open the way to it: doth prophane-ness prevail? O you have made serious holiness odious by goodly pretences and un-worthy practices: doth not the Magistrate watch over Papists? Its because your dangerous attempts makes him wholly intem-pet upon you: doth he indulge them? you say men must have liber-ty of conscience: do we want Ministers? why did you with-draw your selves? is the nation divided against it self? who hath occasioned it? have we lost our first love? why do you by depra-ving the first Reformation cause us to loose our first love? Do the people run headlong to the Garlick and Onions of Egypt? you mean Popery: and have not you forced them to do so, by crying down every thing that was established for Popery, that the peo-ple have nothing upon which they may settle themselves, but Popery: if they stay with us, they are in Babylon, say your party: if they go over to you, you are antichristian say the poor Li-bertines: where ever they are in an orderly established way, they are in Popery: and if all that is orderly and settled be Popery, to hear Papists we will go: if all decent worship, and regular Government be Popery, the Popish people shall be my people, & their God shall be my God; where they die, I will die and there be buried: do poor discontented souls desire to return to the Church of Rome. Is it not because they of the separation say there is no true Church in England.*

Obj

Object. 18. But you were plain it seemes at last, and told them ~~it must not be denied but the Ark was in danger to be lost.~~ — If you meane Presbyterie, which was never had established, there is no harme done. — If you meane the Church of England with her Doctrine, Discipline, Worship, Rites and Ceremonies as established by Law, it's well you have forewarned us, the King and Parliament I hope will take you at your words, and will take care to secure the Church upon such foundations, as the Gates of Hell cannot prevaile against; well Sir I leave with you that of *Psal. 3. 11.* with you; He hath made every thing beautifull in his season, yea he hath set the World in thine heart, so that no Man can find out the work that God maketh from ~~the beginning to the end.~~ who know what is good for a Man in this life, all the dayes of his vaine life which he spendeth as a shadow, for who can tell a Man what shall be after him under the Sun; the thing that hath been it is that which shall be; and that which is done is that which shall be done: and Sir there is no new thing under the Sun, is there any thing whereof it may be said be hold this is new? it hath been already of old Time which was before us: Mr. Calamy I know whatever God doth it shall be for ever, nothing can be put to it, nor any thing taken from it, and God doth it that men should fear before him. ~~That which hath been is now, and that which is to be hath already been, and God requireth what which was past.~~

Object. 19. I was informed you told your people that in their own concerns they were very sensible, ~~But in the concerns of Religion very careless.~~

If you intended to raise a sedition (which I hope you did not, I am sure the providence of God never called you to it) you could not take a better course then to add to civil grievances which you know

know the people nurture against Religions jealousies and feares: O when Religion which should reſtraine the multitude provokes them to ſedition, to what exceſſe of riot do they run; *excessus populi, etiam in Naz. inde furor vulgo*—its naturall for men to think nothing little in the caſe of Religion; ſo that they can hardly perſwade themſelves, they can be angry enough in the caſe of a Diety—a diſcreet man will never ſtirre up the people in the defence of any point of Religion,—for their force when ſtirred up will deſtroy all religion: you know the late popular tumults were not ſo eaſily ellayed as they were raiſed by you; you know when the multitude had ſerved your humours in pulling down Epiſcopacy, they ſerved their overthrowing you.—

It's more proper to tell the people of their duty then of their danger: our buſineſſe is to diſcover to the people the ſtate of their ſouls; let thoſe that are in Authority ſhew them the ſtate of the Government *is who attend upon this very thing*; and for the people—*let them ſtand ſtill, and ſee the ſalvation of God*;—let them peaceably walk with God, and God will watch over them—let them keep Religion every one in his heart, and Religion will keep its ſelf in the Church.—

Obect. 2d. I hear you ſaid We had enjoyed the Goſpell theſe hundred yeares and above? It's true we enjoyed the Goſpell theſe 1400. yeares (as we can make it appear againſt the Papiſts from the ſeveral men that in all ages were eminent for their adherence to the Word of God, and to the Teſtimony of Jeſus: And truly I would not have the Papiſts hear that we have a Goſpel only of an hundred year old;) but it's as true that you were never contented under the Goſpel.

We have had the Goſpel theſe hundred yeares, and yet

yet we have had admonitions, supplications, warnings, prophesyings, — remonstrances ever since — you have never been contented since we left Popery; and if you gone complying with the Popish underminings whose great designe is by our divisions to bring us back againe; you will never be quiet untill we return to Popery againe.

Objct. 21. *When I was told how you challenged any Scholler to shew where any Nation enjoyed the Gospell for an hundred yeares together; it put me in mind of a witty Gentlemans answer to one that asked, what if a Papist should aske a Presbyterian where his Religion was 200. year ago? he might answer I know no more where it was two hundred year ago, then where it will be two hundred year hence: but (not to allow my self even a sober mirth on so sad an occasion) this puts me in mind of Bishop Hall's solemne offer: That if any man living can shew any one lay Presbyter that ever was in the World till Farell and Viret, or any Presbyterian Discipline till Mr. Calvin set one up, — let me (saith he) forfeit my reputation to shame, and my life to justice. —*

Objct. 22. A wicked, prophane, drunken Ministry you say will never settle the Arke — you say; others say an envious, ambitious, seditious, unlearned, factious, will never settle the Arke, you would not hear the one, O speak not the other: if you had known any such, you had done well to tell them of it that they might amend; and not the people that they might be incensed, this publique censuring and backbiting may prove those that do amisse, it will never reforme them; — this had been better told the Magistrate who might regulate the Ministry, and not the people, who (as you know and have at other times complained) being too much prejudiced against them which

take this occasion to hate them the more: would to
 God (Mr. Calamy) you could bear with us a little in
 our folly; and indeed bear with us: I demand in the
 name of the English Clergy who have been so mistru-
 sted, so discountenanced, so dejected, so despised,
 so debilitated, so depressed, wherein did they come
 short of the best of Presbyters, were Presbyters
 good Preachers so were they before them, were
 Presbyters able Writers: they more, were Pres-
 byters devout Men, so were they, were Presbyters
 zealous opposers of Popery so were they, were
 Presbyters of unblam'd lives so were they, were
 Presbyters Martyrs: they more, were Presbyters
 Instruments in the first just and orderly reformation:
 they more, were Presbyters hospitable and cha-
 ritable, they more, who was more down-right
 then Bishop *Laima*; more holy then *Hopper*; more
 severe then *Farrar*; more Grave then Arch-Bishop
Parker; more pious then *Grindall*; more candid and
 charitable then *Whitgift*; more pious and prudent
 then *Banckes*; more holy and moderate then *Abbot*;
 more publique spirited then *Laud*; who was more
 Venerable then Bishop *Kings*; who a greater Schollar
 and better Man then Bishop *Andrews*; who more vir-
 tuous and judicious then Bishop *Lake*; who more
 profound then Bishop *White*; who more moderate
 then Bishop *Overall*; who more exact then Bishop
Dove; who more usefull then Bishop *Pigg*; who
 more honest then Bishop *Bilson*; who more Sincerely
 then Bishop *Felton*; who more devoutly then Bishop
Cartson; who more conscientious then Bishop *Fe-
 house*; who more meeke and peaceable then Bishop
Hall; who more innocent then Bishop *Panor*; who
 more honest then Bishop *Winniffe*; who more renow-
 ned then Bishop *Usher*; who more excellent then Dr.

Ham.

(27)
Himself; who more meek, holy and judicious than
Mr. Hooker; who more Heavenly than Mr. Lyford, &c.
who more comely than Bishop Brownrigg. Nor the
thousands more living and dead in our memory, some
spots we have among us and so have you; some pil-
lages, and they that have not let them throw the
first stone at us.

Object. 23. You added (I am told) these expres-
sions to the rest. O that God would encourage our
Nobles and Magistrates that they might be solicitous
to settle the Ark. — Your meaning here Mr. Calamy
is as the Arke under a covering. — the King and his
Nobles in Parliament have settled the Arke, Ordinan-
ces, the Church, would you have the Nobles unsettle
them again. — the Government is settled, would you
have the Nobles oppose it? what a Barons Warre we
never heard of a settlement these hundred yeares that
you were satisfied with; O when will it once be? —
yes, you would be contented, but that the Ark is set
in the House of *Dagon*, whom you call *Dagon* we wor-
ship, as the God of our Fathers in the Lord Jesus
Christ; as for the *Dagons* of *Papish Images* and of new
Imaginations, with which indeed our Ark is incom-
passed, we hope to see them fall down suddenly be-
fore the Ark; the *English* Church Orthodox in Do-
ctrine, devout in Worship, orderly in Ceremonies,
strict in Discipline, and safe under Authority; and
here we set up our Pillar of gratitude with the sacred
inscription. *Hitherto the Lord hath helped us*, onely I
shall leave with you these Questions to be resolved, as
in the light of God for the satisfaction of your consci-
ences, which you have by this action at least discom-
posed, and of the Nation, whose peace and tranqui-
lity you have disturbed.

Quest. Whether you do not think in your consci-
ence

ence (as you have often declared) that the Church of England is a true Church, enjoying all Ordinances and Priviledges necessary to mens salvation.

2 *Quest.* If so, (as you all confessed) whether the Ark, which you say is a Type of the true Church, be not a Type of the Church of England?

3 *Quest.* The Ark being a Type of the Church of England, whether it be now in danger, being newly established by publick Authority.

4 *Quest.* If it be in danger as now established, whether this danger proceeds not from your open opposition, and private endeavours against it; and whether it be just in you to create the Churches danger, and then increase it by suggesting to the people feares and jealousies of its being in danger? —

5 *Quest.* Whether or no you ought in Conscience to put us to these dangers only for few opinions, which none own but your selves, and your selves understood not an hundred year agoe; or against a few Ceremonies and points indifferent, which your selves submitted to twenty yeares agoe.

6 *Quest.* And indeed whether the Church of the Living God doth so depend upon a few mortal Men, such as you are who lately left the Ministry, that upon the removal of a few singular Men it is in danger of being lost; or if it doth so far depend upon them, whether they could in Conscience hazard the ruine of the Church, rather then declare that they disown the former miscarriage, and they would lead peaceable and quiet lives under the present Government; If there had been enjoyed a great thing, would they not have done it? much more when they were commanded onely to *Wash and be Cleane*; and to serve God (as some of them had done) as decently and orderly as their Brethren —

7 *Que.* Whether now with twenty yeares feares
jealouities, and imaginations, we have been almost run
out of all Religion, Church, Ordinances, and publick
Tokens of the visible of God, the Nation had not best
resolve to lay aside all private suggestions, and to
proceed to such a stable settlement, as that we may say
Return to thy Rest O Lord with the Ark of thy
strength.

Well Master *Calamy*, there will come a time when
three words uttered with meeknesse and charity shall
receive a far more blessed reward, then three thou-
sand Volumes written with disdainfull sharpnesse of
wit, and with malicious partiality; you are a man
Master *Calamy*, you may erre and mistake, your dis-
cipline may be suppressed, some opinions of yours
may be disowned; you may be laid, and yet the
Church of God stand upon the Foundation of the
Prophets, and Apostles, and Pastors, Jesus Christ him-
selfe being the Corner-Stone:—

Thus much I thought became the respects I always
beared you, and the kindnesse I had for your far for-
mer sobriety and moderation; for indeed Sir I am

Your affectionate Friend

in our common Saviour,

O. Vdall.

F I N I S.